Truth will out:

A

SERMON

transcribed word for word, out of Mr Burroughs's Irenicum.

Preached on the 20th. of *June*, 1683. upon

THE

DISCOVERY

OF THE

New PLOT.

By a *Presbyter* of the *CHURCH* of *ENGLAND.*

LONDON,

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TO THE
READER.

PLotting Treason *and* Rebellion, *and* Machevilian *Wiles*, *and* Ahitophelian *Conspiracies to ruine* Kings, *and involve Kingdoms and Commonwealths, in* Confusion *and* Blood, *hath ever been the custom of ill men in all Ages of the World, who besides a natural inclination they have to mischief and rapine, which makes them delight to be fishing in troubled waters, are ambitious also, and aspire to raise themselves to wealth and grandeur upon the publick ruine; and by Sacrificing all that is Sacred, to their ambitious desires, and their insatiable thirst after an Usurped Rule, strive to acquire Honour and Renown, and make their names swell and look big in the Rolls of Fame, by the hellish* Intricacy *as well as the multiplicity and fatality of those* Plots *whereby they vainly flatter themselves into a confidence, that they shall accomplish their accursed Designs; yet no Age ever abounded with so many; nor can any History possibly be produced, that is able to furnish us with a parallel of our times wherein we live, which hath abounded wonderfully, nay almost to an infinite variety of those kind of Contrivances; for we have found by woful experience, that almost nothing else for several years together, hath saluted our unhappy*

and amuſed Ears, but Plots *and* Re-Plots, *real* Plots *and ſham-Plots. Plots to* Murther *our* Sovereign: *Change the Government, and* Deſtroy the Peſtilent Hereſie that hath ſo long Reigned in theſe Northern Parts; *and then* Plots *to cover thoſe* Plots, *and prevent their* Diſcovery; *or if diſcovered, then to ſerve as a ſponge to wipe out and obliterate them. All which makes it a matter of wonderful* Intricacy, *to know how to order and demean our ſelves, in ſuch a juncture as this is; But for thy better direction therein, I Commend thee to the ſerious peruſal of the following Sermon, and leave thee to the Protection of* Heaven; *heartily wiſhing, That He whoſe* Power *is infinite, and whoſe* Wiſdom *and* Goodneſs *are both equal to his* Power, *would preſerve the* Kings Majeſty, *and the* Engliſh Nation *from the fatal effects of* All *Plots and Conſpiracies whatſoever.*

Truth

TRUTH will OUT,

OR,

A Sermon occasioned on the Discovery of the New-Plot.

HOSEA 10. 2.

Their Heart is divided, now shall they be found faulty.

CHAP. I.

The Text opened, and suitableness of it to our Times, shewed.

NO Marvail though *Israel* be charged, *ver.* 1. to be an empty Vine, seeing their heart is devided. Heart-division will cause emptiness of good, both in Mens Spirits, and in Church and State. The least dividing of the Heart, in any one part from another, if it be but by the prick of a Pin, is Deadly; a great gath in the head is Curable. There may be much difference in Mens Opinions without any great hurt, if this difference gets not to the Heart; but if once it gets there, the danger is great, *Now shall they be found Faulty; Now shall they be Guilty*, or as some Dialected, *Now they will Offend*, as if Heart-division contracted the greatest Guilt, and by it Men were the greatest Offenders of any. The word signifies also to Perish, to be made Desolate, אשמו so *Arias Montanus, Desolabuntur*. Heart division is a Desolating Sin, by the Judgment of God upon them for it, they shall be convinced in their own Consciences, and in the sight of all Men, that they were Guilty; that by such a Sin as this, they had bound themselves over to the Justice of God, and those desolating Evils that came upon them, were the Righteous Judgments of God upon them for those Divisions that were amongst them. Men will not be convinced of their Sin, till Gods Judg-

ment is upon them for it, and then their Consciences will, and others shall see that God is Righteous, and they are vile and Sinful before him, even in such things that before they pleaded for, or at least could not be brought to own their own guiltiness in.

The Lord convince us of, and humble us for the Sinfulness of our Divisions, by his Word, that Desolating Judgments be not upon us to convince and humble us.

That one Text, 1 *Thes.* 4. 9. were enough alone to pierce our Hearts thorough and thorough, as touching Brotherly Love, *Ye need not that I Write unto you*, saith the Apostle, *for ye your selves are taught of God to Love one another.* Oh Lord, what are we in these days such kind of Christians as these were? Oh that it were so with us, that we had no need to be wrote to, to be Preached to, concerning this. Does it appear by our Carriages one towards another, that we are Taught of God, *To Love one another*? But Beloved, that God may Teach us this day, attend to what shall be said to you at this time, which I shall cast into these five Heads:

1. *Joyning Principles.*
2. *Joyning Considerations.*
3. *Joyning Graces.*
4. *Joyning Practises.*
5. *Conclude with Exhortation.*

Wherein we shall endeavour to set before you the Beauty and Excellency there is in the Heart, Union, and Mutual Love of Christians.

But I shall not need to be long in these: For take away Dividing Principles, Dividing Distempers, Dividing Practises, and be throughly convinced of the Evil of Divisions, and one would think our Hearts should of themselves run into one another. But that I may not seem to leave our Wounds open, so that Air should get into them, but endeavour the closing of them, and so the healing, I shall Speak something to these five Heads.

The

The First Joyning Principle.

In the midst of all Differences of Judgment, and Weakneſs of the Saints, it is not Impoſſible but that they may Live in Peace and Love together.

IF notwithſtanding differences from Gods mind, and many weakneſſes, there may be Peace and Love between God and his Saints: then ſurely notwithſtanding theſe things, the Saints may be at Love and Peace among themſelves. Let this be laid for a Ground, and let our Hearts be much poſſeſſed with it, we ſhall find it very helpful to our cloſing. Away with that vain conceit which hath been the great diſturber of Churches in all Ages, if Men differ in their Judgment and Practiſe in matters of Religion, though it be in things that are but the weakneſs of Godly Men, yet there muſt needs be Heart-burning and Diviſion. Let all peaceable Men deny this conſequence, let us not ſay it will be ſo, and that our words may be made good afterwards, indeed make it ſo: certainly the connection of them, is rather from the corruption of our Hearts, then from the Nature of the things.

I have Read of two Rivers in the Eaſt, *Sava* and *Danuby*, that run along in one Channel threeſcore Miles together, without any noiſe, and yet they keep themſelves diſtinct, the colour of the waters remain diſtinct all along: why ſhould we not thing it poſſible for us to go along cloſe together in Love and Peace, though in ſome things our Judgments and Practiſes be apparently different one from another? I will give you who are Scholars a Sentence to write upon your Study-doors, as needful an one in theſe times as any; it is this.

Opinionum varietas, & Opinantium unitas non ſunt Ἀσύμφωνα.

Variety of Opinions, and unity of thoſe that hold them, may ſtand together.

There hath been much ado to get us to agree: we laboured to get our Opinions into one, but they will not come together. It may be in our endeavours for agreement, we have begun at the wrong end, let us try what we can do at the other end, it may be we ſhall have better Succeſs there. Let us Labour to joyn our Hearts to engage our affections one to another: if we cannot be of one mind that we may agree, let us agree that we may be of one mind.

Eusebius Records a Letter that *Constantine* sent to *Alexander* and *Arius*, before he apprehended the grosseness of *Arius* his Heresie, conceiving them to differ but in smaller things, he endeavours to Reconcile them: *For sure (says he) the things wherein you differ, concerneth not any weighty substance of our Religion, there is no reason why it should breed at all any Division to you, or discord in Doctrine; and this I say not to compell you in this light question, of what sort soever it be, altogether to consent unto the same Sentence: and though you Dissent amongst your selves about a matter of small Importance, nevertheless for all that, the Sacred Unity may be soundly and Inviolably retained among you, and one Consent and Fellowship conserved between all.*

I have Read of the like peaceable Disposition in divers *German* Divines, meeting to Confer about matters of Religion in difference in *Marpurg*. The conclusion of their Conference was this, *Although we see we cannot hitherto fully agree about the corporal presence of the Body and Blood of Christ in the Bread and Wine, yet both parts ought to declare Christian Love one to another, as far as any one can with a good Conscience.* Oh that this were the conclusion of all our Debates and Conference, wherein we cannot come up fully to one anothers Judgments. If we stay for Peace and Love till we come to the Unity of Faith in all things, we must stay for it, for ought I know, till we come to another World. *Ephes.* 4. 11, 12. *He gave some Apostles, some Evangelists, some Pastors and Teachers, for the work of the Ministry, till we all come in the Unity of the Faith, and knowledge of the Son of God, unto a perfect Man.* The Unity of Faith, and the perfect Man, will be both together; and when they are, there will be no more need of any Ministry, there shall be no more Preaching after we are all come to this Unity: when that is done, our work is done for this World.

The Second Joyning Principle.

That should never be got by Strife, That may be had by Love and Peace.

WE would all fain have our wills: now that which lies uppermost upon many mens hearts, that which is the first thing they do, if their wills be crossed, is presently to strive and contend: but this should be the last thing, after all other means are tried; this should never be made use of but in case of pure necessity.

ceſſity. We ſhould firſt think, Is there any way in the world whereby it is poſſible we may have our deſires ſatisfied with peace, let us try this, and another way, a third, a fourth, yea, a hundred wayes, if they lye between us and the way of ſtrife, before we come to meddle with that. This rule you will find of very great uſe to order all our buſineſſe in Churches and Common-wealths, of Towns, Families, yea, whatſoever concerns any of your perſons in reference to any other. The Apoſtle, 1 *Cor.* 12. Rebuking the diviſions of that Church, of which they were guilty more than any, for they had many among them of raiſed parts, of Eminent gifts, and therefore puffed up more then others. Except God joyns Eminency of Grace, men of Eminent gifts joyn leſs then others, whoſe gifts are meaner. Among thoſe means he directs for union, when he ſpeaks of love: *I will ſhow you*, ſayes he, *a more excellent way*, *ver.* laſt; καθ' ὑπερβολὴν ὁδὸν, a way of the higheſt excellency, beyond any expreſſion. The way of Love, of the engaging hearts one to another, is the only way to bring men to unity of judgment: yea, the only way when all is done, for men to have their Wills. I may give you this or the other rule to bring you to think and do the ſame thing, but that which hath an excellency in it with an *Hyperbole*, is the way of Love. If you could get your minds by other ways, certainly you cannot enjoy it with that ſweetneſs and comfort as you may if you have got it this way.

Marcus Cato repented that ever he went by Sea when he might have gone by Land (it ſeems the skill of thoſe times for Navigation was not great) but certainly there is no man living but hath cauſe to repent him that ever he got that by ſtrife and contention that he might have got by Love & peace. What hinders why ſoft and gentle words may not prevaile, as well as hard and bitter language? If it may, thou provideſt ill for thine own peace and comfort, to leave this way, and betake thy ſelfe to the other. Tell me, were it a ſigne of valour in a man to draw his ſword at every Whappet that comes neer him? yea at every Fly that lights upon him? Were it not folly and madneſs? Why? he may by putting forth his finger put them off from him. Thy froward cholerick ſpirit is ready to draw at every thing that thou likeſt not. This is thy folly: thou mayeſt with leſs adoe have what thou haſt a mind to. If I would put a Feather from me, I need not ſtrike violently at it, a ſoft gentle breath will do it better.

Why should a man labour and toyl till he sweats again, to take up a pin? Have none of you made a great stir in your Families about that which when the Stir is a little over you plainly see you might have had as well with a word speaking: and hath not your heart secretly upbraided you then? Try the next time what you can do by faire and gentle meanes. Why should we let the strength of our spirits run waste?

Plutarch reports of *Philip* of *Arcadius*, that when one *Arcadian* railed on him, the Courtiers would have had him deale severely with; but *Philip* took another course, he sends for him, and speak gently to him, and shewed great Love and respect to him: upon this *Arcadions* heart was turned, so as there was no man in the world that *Arcadion* spoke more Honourably of then of *Philip*, whereseever he came. After a while *Philip* met with those who would have had him to have revenged himself upon *Arcadion*, What say you now of *Arcadius*? sayes he: How doth he now behave himselfe? There is no man living, say they, speaks better of you now then he. Well then, sayes *Philip*, I am a better Physitian then you; my Physick hath done that which yours would never have done.

The like he reports of *Fabius*, who was called the Romans Target: When he heard of a souldier who was valiant, yet practised with some others to go to serve the Enemy, he calls him to him, and instead of dealing with him in rigour, tells him he had not had recompence according to his desert, and gives him Honourable gifts, and so gains him to be faithfull for ever. And says he, *As Hunters, Riders of Horses, and such as tame wilde beasts, shall sooner make them leave their savage and churlish nature by gentle usage and manning of them, then by beating and shackling them; so a governour of men should rather correct by patience, gentleness, and clemency, then by rigour, violence, and severity.* None but a cruell, harsh, fordid spirited man, will say, I had rather men should feare me then Love me: God prizes most what he hath from us by Love.

The

The Third Joyning Principle.

My good is more in the Publick then in my self.

THe ſtrength, ſafety, excellency of a Cabbin in a Ship conſiſts not ſo much in the boards of the Cabbin, or the fine painting of it, as in the ſtrength and excellency of the Ship.

It is becauſe we have ſuch private ſpirits that there are ſuch contentions among us: were we more publick Spirited, our contentions would vaniſh. When I read of what publique ſpirits many of the Heathens were, I am aſhamed to look upon many Chriſtians. *Paulus Æmilius* hearing of the Death of his children, ſpake with an undaunted courage thus, *That the gods had heard his prayer, which was, that Calamities ſhould rather befall his family, then the Common-wealth.* The publikeneſs of his ſpirit made it very ſweet and Lovely: the ſtory ſays of him, he intreated them gently and Graciouſly whom he had ſubdued, ſetting forward their cauſes, even as they had been his confederates, very Friends and near Kinſmen. Publick Spirited men are men of ſweet and peaceable Spirits.

The Fourth joyning Principle.

What I would have others doe to me, that I will endeavour to doe to them.

WOuld not I have others bear with me? I then will bear with them. I would have others do offices of kindneſſes to me, I will then do offices of kindneſſes to them. I would have the carriages of others lovely, amiable to me, mine ſhall be ſo to them. I would have others live peaceably with me, I will do ſo with them. This rule of doing to others as I would be done to, is a Law of juſtice; ſuch juſtice as keeps the peace. *Alexander Severus* the Roman Emperour, was much taken with this: he ſays, he Learned it from the Chriſtians, if he had to deal with his common Souldiers that did wrong, he puniſhed them: but when he had to deal with men of worth and dignity, he thought it ſufficient to reprove them with this ſentence, Do as you would be done by.

Chryſoſtome in his 13. Sermon to the People of *Antioch*, makes uſe of this principle, thus, After Chriſt had ſpoken of many bleſſednеſſes, (ſays he) he then ſays, *Theſe things you would have others doe to you, doe you to them: as if he ſhould ſay, There needs not many words, let thine owne will be thy Law: would you Receive benefits? beſtow*

bestow benefits then: would you have mercy? be mercifull then: would you be commended? commend others: would you be Loved? then love. Be you the Judge your self, be you the Law-giver of your owne Life. That which you hate, doe not to another. Cannot you endure reproach, do not you Reproach others. Cannot you endure to have others envy you? doe not you Envy others. Cannot you endure to be deceived? do not you deceive others.

The fifth joyning Principle.

It is as great an Honour to have my will by yielding, as by overcomming.

MAny in their anger will say, I will be even with him. I will tell you a way how you may be above him: forgive him, by yielding, pardoning, putting up the wrong, you shew you have power over your self, and this is a greater thing then to have power over another. *Numb.* 14.17,18. *Now I beseech thee, let the power of my Lord be great; pardon, I beseech thee, the iniquity of this People, ver.* 19. and by this thou mayest Honourably prevaile with thy brother: hereby shalt thou heap coals of fire upon his head.

I have read of two famous Philosophers falling at variance, *Aristippus* and *Æschines*, *Aristippus* comes to *Æschines*, *Shall we not be friends?* says he, *Yes with all my heart*, saith *Æschines*. *Remember*, saith *Aristippus*, *that though I am your elder, yet I sought for peace. True*, saith *Æschines*, *and for this I will alwayes acknowledge you the more worthy man; for I began the Strife, and you the Peace.*

The Sixth joyning Principle:

I had rather suffer the greatest Evil, then do the least.

IF when others wrong you, you care not what you do to Right your self: This is your folly and madness, such a one hurt me; and I will therefore mischief my self; he hath pricked me with a Pin, and I will therefore in an anger run my Knife into my Side. If in all we suffer we be sure to keep from Righting our selves by any ways of Sin, there will not be much peace broke. Such an one is thine Enemy, and wilt thou of one Enemy make two? wilt thou also be an Enemy to thy self, yea a greater Enemy then he or any man Living can be to thee? for all the Men in the World cannot make the Sin, Except thou wilt thy self.

The

The Seventh joyning principle.

I will Labour to do good to all, but provoke none.

A Father hath not ſo much power over his child, as to Provoke him, *Col.* 3.21. *Fathers provoke not your children to wrath.* Surely if a man hath not this power over his child, he hath it not over his friend, his neighbour, much leſs his ſuperiour: yet how many take delight in this, Such a thing I know will anger him, and he ſhall be ſure to have it! Oh wicked heart! doſt thou ſee that this will be a temptation to thy brother, and wilt thou lay it before him? doſt not thou pray for thy ſelf and for him, *Lord lead us not into temptation?* we ſhould account it the greateſt evil to us, of all the evil of afflictions, to be any occaſion of ſin to our brother; but what an evil ſhould this be to us, to provoke our brother to ſin? if we will needs be provoking, then let the Apoſtles exhortation prevail with us, *Heb.* 10.24. *Let us conſider one another to provoke unto love, and to good works:* Let us not conſider one another in a way of curioſity and emulation, to envy, or find fault with one another, from whence frowardneſs, pride, hatred, diſſentions, factions may ariſe, ſaith *Hyperius* upon the place; but conſider one another, ſo as we may further the good of one another, ſo as to make one another quick and active in that which is good.

The Eighth joyning Principle.

Peace with all men it is good, but with God and mine own conſcience it is neceſſary.

BUt how will this joyn us one to another?

Anſw. Very much, both as it holds forth the goodneſs of peace with all men, and as it carries the heart ſtrongly to the making and keeping peace with God and a mans owne conſcience. This peace with God and a mans own conſcience will ſo ſweeten the heart, that it cannot but be ſweet towards every one; a man who hath ſatisfaction enough within, can eaſily bear afflictions and troubles that come without. When *Saul* had made great breaches between God and his ſoul, and in his owne conſcience, than he grew to be of a very froward ſpirit

towards every man; before his Apoſtaſie he was of a very meek and quiet ſpirit, but this ſowred his ſpirit, and made it grow harſh, rugged, and cruel; This is the cauſe of the frowardneſs of many men and women in their families, and with their neighbours, there are ſecret breaches between God and their own conſciences,

The laſt joyning Principle.

Peace is never bought too dear, but by ſin and baſeneſs.

WE uſe to ſay, We may buy Gold too dear, and ſo we may peace: but whatſoever we pay for it beſide ſin and baſeneſs, we have a good bargain, *Suidas* tels of the Emperour *Trajan*, that he would cut his own cloaths to bind up the wounds of his Souldiers. We ſhould be very pitiful to ſouldiers, who are wounded to keep us whole. We ſhould bind up their wounds, though it coſt us dear; but eſpecially, our care ſhould be to bind up thoſe wounds, that by diviſions are made in Church and *State*: and well may we be willing to cut our cloathes to bind them up, when the evil of them is ſuch as either does or ſhould cut our hearts. But though peace be a rich merchandize, yet ſhe muſt not ſayl too far for it, not ſo far as to ſin. We read 2 *King*. 23. 13. Mount *Olivet* is called the Mount of corruption, becauſe of the Idolatry committed upon it. Though we are to prize Mount *Olivet* at a very high rate, with the Olives growing upon it, yet we muſt take heed that we make it not a Mount of corruption. We may give peace to buy truth, but we may not give truth to buy peace. We may be bold with that which is our own to purchaſe peace, but not with that which is Gods: yet we muſt not be baſe in our yielding in things natural or civil for peace ſake; that is,

Firſt, we muſt not for our own private peace yield to that which is like to prove a publick diſadvantage and diſturbance. There is a notable ſtory of a *Turkiſh* Emperor, perceiving his Nobles and people to be offended that he was ſo ſtrongly in love with his Concubine *Irene*, his heart was ſo taken with her, that he grew remiſs in his regard to the Stern of the State. Nothing muſt be done but as *Irene* would have it: whatſoever reſolutions there were of any good to the State, yet *Irene* muſt be conſulted withall before they were put in execution, and if they

they pleaſed not her, all was daſhed; ſo much did he dote upon *Irene*. This the Nobles and State could not bear: he therefore at laſt ſo far conſidered the publick, as he overcame his doting affections. He brought *Irene* before them, and ſays, *That ye may ſee how much I prize the content of my people, I ſacrifice her to them, and ſo drew his ſword, and ſlew her with his own hands before their eyes.* If according to her demerits for drawing his heart away from the good of the commonwealth, ſhe had been given up to the ſword of juſtice, it might have ſatisfied as well. But leſt I be thought to be too literal, give me leave to allegorize upon this *Irene*. Her name is a *Greek* name, Εἰρήνη it ſignifies peace: we muſt not ſo dote upon our *Irene*, our private peace, that the publick ſhould ſuffer for the ſake of it: This is baſeneſs: let her be ſacrificed for publick good; this is true generouſneſs.

Secondly, that is baſeneſs, when our yielding is through ignorance, cowardize, baſe fear, not from a principle of wiſdom and underſtanding: not ſo much out of true love to peace, as a fooliſh, ignorant, ſottiſh, ſordid ſpirit of our own: whereas had we had a ſpirit of wiſdom and courage, we might have peace upon more honourable terms. Indeed many think every kind of yielding, baſeneſs, but they are for the moſt part ſuch as are not put to any great trial themſelves; but when our conſciences tell us that what we do is what the Rule allows us; it is not becauſe we would avoid trouble, but we find through Gods grace, our hearts in ſome meaſure prepared for ſuffering, if God were pleaſed to call us to it, in any thing wherein he may have glory, and the publick may be benefited. But becauſe all things duly conſidered, we ſee that God in ſuch a way ſhall have more glory, and our brethren generally more good: therefore whatſoever becomes of our particular in regard of eſteem; or other wayes, we are willing to yield, and in this we find our hearts as much cloſing with God, enjoying communion with him in all holineſs and godly fear, and in other things that go as near to us, we are able to deny our ſelves as much as ever: in this we may have comfort, that it is not baſeneſs that makes us yield, but rather the grace of God enabling us to rule over our own ſpirits. The peace that we thus purchaſe with the ſuffering much in our names, and the loſs of many comforts does not coſt us too dear.

Joyning Considerations.

The first.

The consideration of the many things wherein God hath joyned us.

GOd hath joyned us together as we are men: we are not dogs, not wolves, let us not be so one to another: *Act.* 7. 26. *Moses* speaks thus to those who strove one with another: *Sirs, ye are brethren, why do ye wrong one another?* The words in the Greek are, ἄνδρες ἀδελφοί ἐστε men, yet are brethren. There is a consideration in this, that ye are men: if there were no more, yet ye should not strive one with another, but much more considering ye are brethren. If we be men, let us be humane. What is the meaning of humanity, but courteousnes, gentleness, pleasantness in our carriages one towards another? But still the consideration grows higher, as we are the same Countrymen, of old acquaintance, in the same imployment, of the same family and kindred, but above all, joyned in such a Blessed root, the fountain of all love and peace. *Ephes.* 4. 4. presents this consideration most fully to us. The reason the Apostle gives, why we must keep the unity of the Spirit in the bond of peace, is, because *there is one body, and one Spirit, ye are called in one hope, one Lord, one faith, one baptisme, one God and Father of all.* Here you have seven Ones together in two or three lines. It is very much that the Spirit of God should joyn so close together seven Ones; surely it is to be a strong argument for us to unite

First, one Body. The meanest member, yet it is in the body. Is it comely for the body of Christ to be rent and torn? any reference to Christ might perswade unity, but union with Christ as the members with the body, what heart can stand against the strength of this? What can cause one member to tear and rend another, but madness?

2. One Spirit, 1 *Cor.* 12. 11. that one and the self same spirit: he does not only say, The same spirit; but, The self same spirit: and as if that not enough, he adds One to the self same; and that yet not enough, he says That one; all this is in ss the Greek, τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. The repeating the Article hath a great elegancy in it. And is not this one

Spirit

Spirit the Spirit of love and meekneſs? What does a froward contentious ſpirit do in thee, who profeſſeſt thy ſelf to be a Chriſtian? What, ſays *Cyprian*, does the fierceneſs of Wolves, madneſs of Dogs, the deadly poyſon of Serpents, the bloudy rage of Beaſts, in a Chriſtians breaſt?

3. Called in one hope. Are not you heirs, joynt heirs of the ſame Kingdom, and do you contend as if one belonged to the kingdom of light, and the other to the kingdom of darkneſs?

4. One Lord. You ſerve the ſame Lord and Maſter. Is it for the credit of a Maſter, that his ſervants are always wrangling and fighting one with another? Is it not a tedious thing in a family that the ſervants can never agree? Mark how ill the Lord takes this, *Mat.* 24.49,50,51. that evil ſervant who begins to ſmite his fellow-ſervants, provokes his Lord againſt him ſo as to come upon him with ſuch ſeverity as to cut him aſunder, and to appoint his portion with the hypocrites, διχοτομήσει he will *dichotomize* him, divide him in two; he by his ſmiting his fellow-ſervants makes diviſions, but his Lord will divide him. It may be he pretends that his fellow-ſervants do not do their duty as they ought; as if he were more careful of the honour of his Lord, then others who are of a different way from him.

5. One Faith. What though we agree not together in ſome things of leſſer moment, yet we agree in one faith. Why ſhould we not then keep the unity of the Spirit in the bond of peace? The agreement in the faith one would think ſhould ſwallow up all other diſagreements. We ſhould rather bleſs God for keeping men ſound in the faith, then contend with them for leſſer miſtakes. When the Phariſees, *Acts* 23.9. underſtood that *Paul* agreed with them in that great doctrine of the Reſurrection, they preſently overlook his other differences, ſaying, *We find no evil in this man.*

Maſter *Calvin* in his Epiſtle to our Countreymen at *Frankford*, fled for their lives in witneſs to the truth, yet miſerably jarring and contending one againſt another there, to the ſcandall of all the Churches of God in thoſe Parts, begins his Epiſtle thus, *This doth grievouſly torment me; it is extremely abſurd that diſſentions ſhould ariſe among brethren, Exiles fled from their countrey for the ſame faith, and for that cauſe which alone*

in

in this your ſcattering, ought to be to you as a holy band, to keep you faſt bound together. Their contentions were about Church-worſhip.

6. One Baptiſm. We are baptized into Chriſts death, and is not that to ſhew that we ſhould be dead to all thoſe things in the world that cauſe ſtrife and contention among men? Our Baptiſm is our badg, our livery, it furthers ſomewhat the unity of ſervants that they wear all one livery.

7. One God. Though there be three Perſons in the Divine Nature, and every Perſon is God, yet there is but one God; here is an union infinitly beyond all unions that any creature can be capable of; themyſtery of this union is revealed to us, to make us in love with union. Our intereſt in this one God is ſuch a conjunction, as nothing can be more.

Joſephs brethren, *Gen.* 50. 17. looked upon this, as having very great power in it to make up all breaches, to heal all old grudges. After their Father was dead, their conſciences miſgave them for what they had done to *Joſeph*, they were afraid old matters would break forth, and that *Joſeph* would turn their enemy; now how do they ſeek to unite *Joſephs* heart to them? *We pray thee*, ſay they, *forgive the treſpaſs of the ſervants of the God of thy Father*; and the Text ſays, *Joſeph wept when they ſpake unto him.* Oh this was a heart-breaking ſpeech to *Joſeph*, The ſervants of the God of my Father; Shall my heart ever be eſtranged from the ſervants of the God of my Father? The Lord forbid. Their offence indeed was great, but their God is my God, and he was my Fathers God: this argument had more in it to draw *Joſephs* heart to them, then if they had ſaid, We are your brethren, we came from the ſame loyns you did: True, that is ſomething, but the ſervants of the God of thy Father is much more. Let us look upon all the godly though thy have many weakneſſes, though they have not carried themſelves towards us as they ought, yet they are the ſervants, yea the children of our God, and of our fathers God; let this draw our hearts to them. If they be one with us, in their intereſt in one God, let them be one with us in the affections of our heart, to love them, delight in them, and rejoyce in communion with them.

One God and Father, *Mal.* 2. 10. *Have we not all one Father? hath not one God Created us?*

Is it ſeemly that one mans children ſhould be always contending, quarrelling, and miſchieving on another? do you think this is pleaſing to your Father? It follows in that of *Epheſ.* 4. *who is above all, and through all, and in you all.* You have enough in your Father to ſatisfie your ſouls for ever, whatſoever you want other wayes; he is above all; he that is ſo glorious and bleſſed, infinitly above all things, hath put honour enough upon you, that he is your Father; why will you contend and quarrell about trifles? He hath abſolute authority to diſpoſe of all things as he pleaſeth; let not the different adminiſtrations of his, to ſome in one kind, to ſome in another, be matter for you to contend about. *And he worketh in all.*

You will ſay, If indeed we could ſee God in ſuch, if we could ſee grace and holineſs in them, our hearts would cloſe with them, but we ſee not this.

1. Take heed thou doſt not reject any from being thy brother, whom Jeſus Chriſt at the great day will own for his, and God the Father will call Child.

2. Suppoſe thou canſt not be ſatisfied in their godlineſs, yet the gifts of the Spirit of God that are in them, ſhould cauſe ſome kind of cloſing; common gifts are of a middle nature, between nature and grace, as the ſpirits of men are neither of the ſame nature with the ſoul, nor of the body, but between both, and ſerve to unite the ſoul and body together, which otherwiſe are of natures very different. The common gifts that men who are not yet ſanctified have, may and ſhould cauſe ſome union between the godly and them while they live in this world, ſo far as to be uſeful one to another in what God hath given them.

The ſecond joyning Conſideration.

Let us conſider how far we can agree.

WE differ thus and thus, but what do we agree in? do we not agree in things enough, wherein we may all the dayes of our lives ſpend all the ſtrength we have in glorifying God together? Many men are of ſuch ſpirits, as they love to be altogether buſied about their brethrens differences; their diſcourſe, their pens, and all their wayes are about theſe, and that not to heal them, but rather to widen them. You ſhall

not

hear them ſpeak of, or meddle with their agreements; their ength is not bent to heighten and ſtrengthen them: if at y time they do take notice of their agreements, it is to ke advantage of them, to render their diſagreements the ore odious, or to ſtrengthen themſelves in what they ffer from them; they deſire to get in men, and to get from em, only to ſerve their own turns upon them, this is an vil ſpirit. No marvel therefore though ſome be ſo loth to iſcover to them how near they can come to them.

Pliny tells us of *Apelles*, that drawing the face of *Antiochus* the King who had but one eye, that he might hide this deformity, he deviſed to paint him turning his viſage a little away, ſo he ſhewed but the one ſide of his face: and from him, ſays *Pliny*, came the invention firſt of concealing the defects and blemiſhes of the Viſage. But the Painters of our time are quite in another way, if there be any deformity, or defect on any ſide, they will be ſure to paint that ſide in all the lineaments of it, that muſt be ſet forth fully to the View of all men; yea if it may be made to look more ugly and monſtrous then it is, all the skill they have ſhall be improved to do it. But my Beloved, this ought not to be: God doth not ſo with us: he takes notice of the good of his Children, but conceals their evil. There was but one good word in *Sarahs* ſpeech to *Abraham*, *Gen.* 18. 12. ſhe called him Lord, the ſpeech otherwiſe was a ſpeech of unbelief, yet the Holy Ghoſt ſpeaking afterwards of her, in reference to that ſpeech 1. *Pet.* 3. 6. conceals all the evil, and mentions only that reverend title ſhe gave to her Husband, commending her for it. Thus ſhould we do; had we peacable hearts, thus we would do: All the good of our Brethren we would improve to the uttermoſt, and what is evil, ſo far as with a good Concience we might (and no farther) we would conceal.

When I ſhall ſee this temper in mens Spirits, I ſhall hope there will be peace.

The third joyning Conſideration:
Let us conſider of mans Temper, Spirits, Temptations, Education, Years, Gifts.

THere muſt be a due conſideration of all theſe, and we muſt indulge ſomething to them all. This would allay much ſtrife: as we read *Numb.* 31. 23. *Every thing that may abide the fire, ye ſhall make go thorough the fire, and all that abideth not the fire ye ſhall make go thorough the water.* We muſt deal with every man according to his temper. Some men are by their complexions of a more harſh and rugged temper then others. Conſider what is the beſt way of dealing with ſuch: in the main they are faithful and uſeful; they will joyn with you there, and ſpend their lives for you: if the harſhneſs of their natures cauſe ſome excreſcencies, unpleaſing carriages, conſider their tempers, though no evil in them is to be juſtified, yet deal tenderly with them, indulge them what lawfully you may. Some mens ſpirits, though upright to God and you, yet they have a fervor in them that is not qualified with that wiſdom, meekneſs, humility, as they ought, do not preſently take theſe advantages againſt them, that they in their heat may perhaps give you; do not fly upon them as if thoſe unjuſtifiable expreſſions that come from them, came from a ſpirit of malignity: *You know the man and the manner of his communication; paſs by weakneſſes, accept of uprightneſs.* Some mens temptations are very ſtrong; it may be their hearts are preſſed with diſappointments, it may be they are pricked with the want of many comforts you have; they have family-temptations, and perſonal temptations that you are free from: you do not know what you might do if you were under the like temptations. Bleſs God that you are delivered from them; but do not add to your brethrens affliction, by taking advantages againſt them, but according to the rule of the Apoſtle, *Gal.* 6. 1. *If a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfill the law of Chriſt.* Conſider their education, ſome all their days have lived in wicked families, they never were acquainted with the ſociety

of the Saints, with that way of Godlineſs that have the moſt ſtrictneſs and power in it. You muſt not deal with them for all things you ſee amiſs in them, in the ſame way you would deal with ſuch who have had godly education, who have had acquaintance with the moſt ſtrict and powerful wayes of godlineſs, but now manifeſt a ſpirit againſt them.

Conſider mens years: old age looks for reſpect, and juſtly; eſpecially ſuch as have gone thorough the brunt, and ſuffered much for your good: though ſome infirmities ſhould break forth that are incident to old age, we muſt cover and paſs by what we can, not forgetting that reverent reſpect that is due to the hoary head found in the way of godlineſs. Conſider mens gifts: it may be they are not able to riſe to your height, to underſtand what you do; thank God for your ſtrength, but be not angry with your brother becauſe he is weaker. This was one of the arguments for peace that *Conſtantine* in that forementioned Letter of his to *Alexander* and *Arius*, uſed; we are not in all things like minded, neither have we all the ſame nature and gift ingrafted in us.

The fourth joyning Conſideration.
What we get by contention will never quit coſt.

A Merchant thinks it an ill venture, if when he caſts up his accounts he finds the charge of his voyage riſes to more then his incomes. If thou haſt ſo much command of thy ſpirit, if thou canſt ſo far overcome thy paſſions as to get a time in cool blood to caſt up thy accounts truely, what good thou had done, or what thou haſt got by ſuch and ſuch contentions: and on the other ſide caſt up what the hurt thou haſt done, what ſin hath been committed, what evil hath got into thy ſpirit, I fear you will have little cauſe to boaſt of, or rejoyce in your gains. *To be freed from that expence that comes in by ſtrife, is not a little gain*, ſays S. *Ambroſe*. In ſtrife you will find there is a very great expence of time, of gifts, and parts. Many men in regard of the good gifts God hath given them, might have proved ſhining Lights in the Church, but by reaſon of their contentious ſpirits, they prove no other then ſmoaking firebrands. It may be by all the ſtir you keep you ſhall never get your mind; if you do, it will

will not quit coſt; the charge you have been at for it, comes to much more then it is worth. God deliver me from having my mind at ſuch a dear rate.

The fifth.

Conſider how the heart of God is ſet upon making peace with us, and what it coſt him.

GOd was in Chriſt reconciling the world to himſelf: this work hath taken up the thoughts, counſels, heart of God from all eternity above any thing that ever he did: this is the chief maſter-piece of all the workers of God. There is more of the glory of God in this, then in all that God hath done. This is and ſhall be the object of the admiration of Angels and Saints, the matter of their praiſes to all eternity. The heart of God was ſo in this, that he was reſolved to have it whatſoever it coſt him; it coſt the deareſt that ever any thing in this world did; yea the price of it was more then ten thouſand worlds are worth: it was no leſs then the blood of the Son of God, of him who is the ſecond perſon in Trinity, God bleſſed for evermore. *Col.* 1. 14. *In whom we have redemption through his blood who is the image of the inviſible God, the firſt born of every creature: by him were all things created, he is before all things: by him all things conſiſt, in him all fulneſs dwells: and having made peace through the blood of his Croſs, ver.* 20. What God hath done for peace with us, calls aloud to us to prize peace one with another. It is the Apoſtles argument, 1 *John* 3. 16. *He laid down his life for us, we ought to lay down our lives for the brethren.* It coſt his life to make our peace with God. We ſhould be willing to do any thing we are able, even to the hazard of our lives, to make peace among the Saints. Chriſt laid down his life even for this peace alſo, *Epheſ.* 2. 14. *For he is our peace who hath made both one, and hath broke down the middle wall of partition between us, having aboliſhed in his fleſh the enmity, to make in himſelf of twain one new man, ſo making peace, and that he might reconcile both unto God in one body by the Croſs.* Chriſt reconciles both unto God: but how? it is in one body. Lay this Conſideration warm at your hearts, and it will comfort your hearts, and ſo preſerve and encreaſe peaceable diſpoſitions in you towards one another.

The Sixth.

Conſider the preſence of God and of Chriſt.

OUr God, our Father, our Maſter, our Saviour, ſtands by looking on us. It is a moſt excellent paſſage that I find in an Epiſtle of *Luther* to the Miniſters of *Norimberg*. There were great diviſions amongſt them: he writes to them that he might pacifie their ſpirits one towards another. *Suppoſe* (ſayes he) *you ſaw Jeſus Chriſt ſtanding before you, and by his very eyes ſpeaking thus unto your hearts, What do you, O my dear children, whom I have redeemed with my blood, whom I have begotten again by my Word, to that end that you might love one another? Know that this is the note of my Diſciples. Leave this buſineſs, ye wholly caſt it upon me, Ile look to it, there is no danger that the Church ſhould ſuffer by this, though it ſhould be ſtilled, yea though it ſhould dye, but there is a great deal of danger if you diſſent amongſt your ſelves, if you bite one another: Do not thus ſadden my ſpirit, do not thus ſpoile the holy Angels of their joy in heaven; am not I more to you then all matters that are between you? then all your affections? then all your offences? What? can any words of a brother, can any unjuſt trouble penetrate your hearts, ſtick ſo faſt in you as my wounds, as my blood, as all that I am to you, your Saviour Jeſus Chriſt?* Oh that we had ſuch real apprehenſions of Chriſt looking upon us, ſpeaking to us!

The Seventh.

Conſider what account we can give to Jeſus Chriſt of all our Diviſions.

WHen Chriſt ſhall come, will you ſtand before him with ſcratched faces, with black and blew eyes? 1 *Theſ.* 3. 12, 13. *The Lord make you to increaſe and abound in love one towards another, and towards all men:* To what end? *To the end,* ſaith the Apoſtle, *he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his Saints.* It will be a ſad thing to be found in our diviſions, at the coming of Jeſus

Jeſus Chriſt. *Mat.* 24. 50. the coming of Chriſt is mentioned as a terror to thoſe who ſhall but *begin to ſmite their fellow-ſervants*. We may wrangle and ſtand out one againſt another in our contentions now; but it will not be ſo eaſie to anſwer Jeſus Chriſt, as it is to anſwer one another. In the Name of Jeſus Chriſt I now ſpeak unto you, yea as from him charge you, let no inconſiderable reaſon move you to contend with, diſſent or ſeparate from your brethren, but live together in Love & Unity.

The Eighth.
Let us conſider our mortality.

IT is but a little time we have to live; ſhall the greater part of it, nay why ſhould any part of it be raveld out with contentions and quarrels? I have read of *Pompey*, that upon a time paſſing over divers hills, where there lived many people in caves, but their order was that the man lived in one cave and the wife in another; he asking the reaſon, they ſaid, In thoſe parts they live not long, therefore they deſired that the little time they did live, they might have peace and quiet, which they had found by experience they could not have, if man and wife live conſtantly together. Though the means they uſed for their quiet was ſordid, yet the good uſe they made of the ſhortneſs of their lives was commendable. *Vilgil* ſayes, if ſwarms of Bees meet in the air, they will ſometimes fight as it were in a ſet battel with great violence; but if you caſt but a little duſt upon them, they will all be preſently quiet. Sprinkle upon your hearts the meditations of death, that within a while this fleſh of yours will be turned to duſt, this will quiet you.

The Ninth.
Conſider the life of heaven.

THere is and will be perfect agreement there. We are here as Bees, flying up and down from flower to flower all day, but at night they come all into the ſame Hive; That is a place where *Luther* and *Zuinglius* will well agree: Shall not we whom God from all eternity hath ordained to live co-heirs in heaven, to joyn together in praiſes there, agree together here on earth?

CHAP. III.

Joyning graces.

1. *Wiſdom.*

THe deepeſt ſeas are the moſt calm, ſo men of the deepeſt judgments are moſt quiet. *A man of underſtanding is of an excellent ſpirit*, *Prov.* 17. 27. or thus, *is of a cool ſpirit*, for ſo the word ſignifies; his ſpirit is not heat with paſſion, there is a cool dew of examination and deliberation upon his ſpirit, he weighs the circumſtances, conſequences, and iſſues of things; he orders and diſpoſes of things ſo, as jarrs, contradictions and oppoſitions are prevented. *The wiſdom that is from above is pure, peaceable, gentle, and eaſie to be entreated*, *James* 3. 17. Reaſon and Wiſdom have a majeſty in them, and will force reverence. Let paſſion reverence the preſence of Reaſon, ſayes *Baſil*, as children doing things unſeemly are afraid of the preſence of men of worth.

2. *Faith.*

1. THis unites us to Chriſt and God, and in them to one another.

2. Faith commits all cauſes, all fears, injuries to God.

3. Faith lays hold upon, and improves thoſe gracious promiſes that God hath made to his Churches for union. Faith ſues out the Bond.

4. Faith is able to deſcry the iſſue of troubles and afflictions; Though Senſe ſayes, It will not be, Reaſon, It cannot be, yet Faith gets above, and ſayes, It ſhall be, I deſcry land: and thus it quits all in the ſoul; all being quiet there, the turbulent motions that are in our ſpirits one towards another are ſoon quieted.

3. *Humility.*

COloſſ. 3. 12. *Put on as the elect of God, bowels of mercies, kindneſs, humbleneſs of mind.* Epheſ. 4. 2. *With all lowlineſs and meekneſs, and long-ſuffering, forbearing one another in love, endeavouring to keep the unity of the ſpirit in the bond of peace.* Philip. 2. 3. *Let nothing be done through ſtrife or vain glory, but in lowlineſs of mind let each eſteem others better then himſelf.* We may ſay of Humility, as *Tertullus*, *Acts* 24. ſaid

of

of *Felix*, *By thee we enjoy great quietneſs.* An humble heart looks upon every truth of God as infinitely above it ſelf, therefore it is willing to receive it from any; a child may lead it, *Eſa.* 11. 6. One *Baldaſſar*, a German Divine, writing to *Oecolampadius*, hath this notable expreſſion, *Let the Word of the Lord come, let it come, and we will put under ſix hundred necks if we had them.* Such a diſpoſition as this would make much for peace. *Eſa.* 32. 18, 19. we have a promiſe, that the people of God ſhould dwell in *a peaceable habitation, and in quiet reſting places, and the City ſhall be low, in a low place.* When the heart lyes loweſt, it is quieteſt.

4. *Self-denyal.*

THe joynts in the body cannot joyn, but one part muſt be hollow, and give way to the other. Condeſcention of one to another is a principal thing in friendſhip. *Phil.* 2. the example of Chriſt emptying himſelf, and making himſelf to be of no reputation, is ſet before us as an argument for our union, that therefore we ſhould *do nothing through ſtrife, be like minded, having the ſame love, and be of one accord, and one mind.* It is indifferent to a heart emptyed of Self, whether it conquers, or be conquered, ſo Truth may triumph. In other conflicts the Conquerour hath the honour, and the conquered is diſgraced; but in the conflict for truth, both conquered and conquerour are honourable; the mercy is the greater to him that is conquered, but he muſt have a ſelf-denying heart to make him think ſo.

5. *Patience.*

THe Olive, the Emblem of Peace, will continue green, though overflown by the waters for a long time together. After *Noah* had been ſo long in the Ark, the Dove brought an Olive leaf in her mouth to him. It may be an emblem of Patience as well as Peace. Patience and Peaceableneſs are near akin. *Epheſ.* 4. 2, 3. Long-ſuffering is amongſt the graces, where the unity of the ſpirit is to be kept in the bond of peace.

There is a notable ſtory I find in the lives of the German Divines: One *Vitus Theodorus* a Divine, ſends to adviſe with *Melanthon* what he ſhould do when *Oſiander* preached againſt him

him; *Melanthon* writes to him, and beſeeches him for the love of God, yea charges him, that he ſhould not anſwer *Oſiander* again, but that he ſhould hold his peace, and behave himſelf as if he heard nothing. *Vitus Theodorus* writes back again, This was very hard, yet he would obey. Let not men be too haſty to oppoſe oppoſitions, but let them go on patiently in a conſtant way, reſolving to bear what they meet with, and God at length will make their righteouſneſs break forth as the light. Confute evil reports by thy life. *He that knows not to bear calumnies, reproaches, injuries, he knows not how to live,* ſaies *Chytræus*, another German Divine.

6. Joy in the Holy Ghoſt.

ROm. 14. 17. *The Kingdom of Heaven is righteouſneſs, peace, joy in the Holy Ghoſt.* This grace in the heart puts a grace upon all a mans converſation; it makes it lovely and amiable. The beams of the Sun ſhining upon the fire will put it out; The beams of this ſpiritual Joy will put out the fire of our paſſions.

7. Meekneſs, Gentleneſs.

MIlk quenches Wild-fire, Oyle (ſays *Luther*) quenches Lime, which water ſets on fire. Oppoſition will heat, will fire men, when meekneſs and gentleneſs will ſtill and quench all. *Cicero* ſays, *Sweetneſs in ſpeech and carriage is that which ſeaſons friendſhip; ſeverity in every thing and ſadneſs muſt not be among friends in their converſe; ſuch a kind of carriage may have a ſeeming gravity, but friendſhip muſt have a remiſneſs, it muſt be more free and ſweet, diſpoſed to all mildneſs and eaſineſs,* Epheſ. 4. 2, 3. Meekneſs comes in as a ſpecial grace for peace and unity, ſo *Col.* 3. 12.

8. Love.

THat is the ſpecial uniting grace; Faith indeed hath the preheminence in our union with Chriſt our head, but Love is the Grace that Unites the Members. 1 *Corinth.* 13. the Apoſtle ſhews many of his Fruits of this Grace, all tending to Union and Peace; *It ſuffers long, it envies not, it is not puffed up, it behaves not it ſelf unſeemly, it ſeeketh not her own, it is not eaſily provoked, thinketh no evil, beareth all things, believeth all things,*

hopeth

hopeth all things, endureth all things; *Bearing* all things, and *Enduring* all things ſeem to be the ſame, therefore ſome would have it, it *covereth* all things, for ſo the word alſo ſignifies; but there is a greater elegancy in it in the Tranſlation, *Beareth all things*, it is like the crois main Beam in a Houſe, ſupporting the whole Building; and were it not for ſome who have the love of God and his truth, and the good of the publick, enabling them to undergo what they do, all things in Church and State would be ready to fall into confuſion, to be nothing but a heap of Rubbiſh, but this Love enables to bear all things: But if they have no encouragement, but ſee that thô they hazard themſelves never ſo much, be of never ſo great uſe, do the greateſt Services that can be expected from men, yet when mens turns are ſerved, they are little regarded, but envyed and narrowly watched. 4. Spy out any thing that may have ſome ſhew of excepting againſt them, and left to ſhift for themſelves as well as they can, when they might juſtly expect a greater reward of their Services, yet are diſappointed, their hearts are grieved; but yet becauſe they are acted by a principle of Love to God, his cauſe, the publick, they therefore ſtill hold out, go on in their way, labour to be as inſtrumental as they can for good, commit themſelves and all their endeavours to God, expecting encouragement from him, and ſo they endure all things; ſuch men are worth their weight in gold; here is a heart that hath much of the Spirit of God in it: *God is love, and he that dwelleth in love, dwelleth in God, and God in him*: No marvel though theſe men act ſo ſwiftly in their way; no marvel though their motion in publique ſervice be ſo ſpeedy, for their Charet is like that Charet of *Solomons*, Cant. 3. 10. *The middle thereof is paved with love, and this is for the daughters of Jeruſalem*: Now the love of God be for ever with theſe his ſervants, the bleſſing of the Almighty, and all his Saints, be with them, upon them, in them and theirs for ever.

Theſe with other uniting graces that might be mentioned, are the graces that God expects ſhould be in a ſpecial manner acted in theſe times; and this is in a holy manner καιρῳ δουλευειν, to ſerve the time, as ſome Copies have it, *Rom.* 12. 11. This is the moſt ſuitable work for the times wherein we live. What is more ſeaſonable for divided times than uniting graces? and that union that comes from the acting of theſe graces, is a ſpiritual, holy, truly Chriſtian union, a raiſed union to a far higher pitch than any natural excellencies can raiſe unto. It is an excellent ſaying

of *Clemens Alexandrinus*, *If the ſpiritual man be in us, our humanity is fraternity.* What then is our fraternity? it is raiſed to that which hath no name to expreſs it: The union of the Saints in heaven is beyond the union of fraternity; this which is of grace is of the ſame nature.

CHAP. IV.

Joyning Practices.

The firſt, the practice of the Tongue.

Gentle Language.

A *Soft anſwer turneth away wrath*, Prov. 15. 1. In your diſputes let your arguments be as hard as you will, but let your words be ſoft. Soft words and hard arguments make a good diſpute: Gentle language gains much upon the hearts of men, 1 *Chron.* 28. 2. *Hear me my Brethren, and my People*, ſayes *David:* This was better, and tended more to union between King and People, than the ruggid churliſh anſwer of *Rehoboam*, *My Father made your yoak heavy, and I will add to your yoak:* But what came on it? Ten Tribes were rent from him; as good a man as he could ſay, *Hear me my Brethren and my People:* Good words are as cheap as bad, gentle courteous language is as eaſie as rough and bitter, *Gen.* 49. 21. *Napthali* is ſaid to *give goodly words, ſayings of goodlineſs or fairneſs*; ſo the Hebrew hath it, that is, fair, pleaſing words; this Tribe were fair ſpoken men: Now compare this with *Deut.* 33. 23. There *Napthali* is ſaid to be *ſatisfied with favour, and full with the bleſſing of the Lord:* Fair, courteous language hath an acceptation among men, and the bleſſing of God is with it.

The ſecond joyning Practice.

Be ingenuous. 1. *Do not lye at the catch to take advantages.* 2. *Make the beſt interpretation of things you can.*

IF God ſhould catch advantages againſt us, what would become of us? This is moſt unſeemly, when men are ſeeking to find out truth, if then they ſhall piddle about words, catch at phraſes, get hold of Expreſſions, and ſeek to make their advantages

tages out of them; and in this ſhall be the greateſt ſtrength of their anſwer, though this may have a ſpecious ſhew before men, who are willing to receive any thing which makes againſt what they would have cruſhed, yet this will not abide before the throne of Chriſt. We read *Matth.* 4. Chriſt had a great diſpute with the Devil, in which he had him at great advantage in his quotation of a Scripture, *ver.* 6. *He ſhall give his Angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.* This was quoted out of the 91. *Pſal. ver.* 11. there it is, *He ſhall give his Angels charge over thee to keep thee in all thy wayes.* Yet Chriſt did not catch this advantage, he did not ſo much as upbraid him for leaving out that paſſage, which he might juſtly have done, but he anſwers to the thing. Yea Chriſt might have taken a further advantage againſt the Devil, for the words following in the Pſalm are a Propheſie of Chriſt deſtroying the power of the Devil; *Thou ſhalt tread upon the* Lyon *and Adder, the young* Lyon *and the Dragon ſhalt thou trample under thy feet.* Chriſt did not take the advantage of this neither, and upbraid him with it, he had enough againſt him in the thing it ſelf he brought. It is a ſign that men have leſs advantage in the matter, when they ſeek ſo much to catch at all the advantages they can in the manner of the expreſſions of thoſe whom they oppoſe.

2. Make the beſt interpretation of things you can, 1 *Cor.* 13. 5. *Love thinks no evil.* It may be if you meet with a man in the ſtreets, if he ſtayes not to talk with you, if he takes not ſpecial notice of you, you preſently think it is his pride, his ſleighting, diſregarding you, this is the worſt interpretation that can be. Why? is it not poſſible that it may be thorough multitude of buſineſs in his head that you know not of? May it not be that his eyes and thoughts were another way? he did not take notice of your paſſing by him; is it not thus often with your ſelf in reſpect of others? Again, perhaps ſuch a man you find not in his behaviour towards you when you are with him, looking ſo ſmilingly upon you, carrying himſelf in that familiar affable way as you expected; you preſently think and ſay, Surely it is his pride and ſurlineſs, whereas it may be it is becauſe his head is fuller than yours, which may afterwards be for your good, if you would be but patient a while; it may be it is from ſome trouble of his Spirit at that time; it may be it is from the

temper of his body, his conſtitution, or ſome weakneſs in it at that time; if ſuch a fair interpretation may be made, why ſhould not an ingenuous candid ſpirit make it? This very exception I find was taken againſt *Baſilius Magnus*, and *Nazianzen* in one of his Orations, in which he highly commends *Baſil*, anſwers it, and juſtifies him; It is hard to keep unity, love, and peace with men who are of exceptious carping diſpoſitions; if God were ſtrict to mark what we do amiſs, what would become of us? God is ſtrict to mark what good there is in his Saints? if there be any little good in the midſt of much imperfection, Gods way is to paſs by the imperfection, and take notice of the good; but our way is often, if there be a little bad, though but through a very pardonable miſtake, in the midſt of much good, to paſs by all the good, and to ſeize upon the miſtake, to make it the ſeed of contention, to brood over it, and ſo beget the brats of Contention from it.

The third joyning practice:

If you will needs be ſtriving, ſtrive who ſhall do one another moſt good, who ſhall engage one another in the moſt and greateſt offices of love.

THis is a good combat; ſuch ſtriving as this is, God and his bleſſed Angels look upon, and take much delight in.

I find a notable ſtory in the life of *Alexander the Great*, which may put on and encourage Chriſtians in ſuch a combat as this: There was a great King in *India*, his name was *Taxiles*, who on a time came to ſalute *Alexander*, and ſaid unto him, *What ſhould we need to fight and make Wars one with another, if thou comeſt not to take away our water and our neceſſary commodity to live by, for which things men of judgment muſt needs fight? as for other goods, If I be richer than thee, I am ready to give thee of mine; and if I have leſs, I will not think ſcorn to thank thee, if thou wilt give me ſome of thine.* *Alexander* being pleaſed to hear him ſpeak thus wiſely, embraced him, and ſaid unto him, *Thinkeſt thou that this meeting of ours can be without fight, for all theſe goodly fair words? No, no, thou haſt won nothing by them, for I will fight and contend with thee in honeſty and courteſie, becauſe thou ſhalt not exceed me in bounty and liberality.* So *Alexander* took divers gifts of him, but gave more to him.

Oh that our contentions were turned into ſuch contentions as theſe

theſe are! Let us rejoyce in any opportunity of doing any Office of love to thoſe we differ from, yea to thoſe who have wronged us. It was wont to be ſaid of Archbiſhop *Cranmer*, If you would be ſure to have *Cranmer* do you a good turn, you muſt do him ſome ill one; for though he loved to do good to all, yet eſpecially he would watch for opportunities to do good to ſuch as had wronged him. Had we but a few leading men of ſuch ſpirits among us, how great a bleſſing of Peace might we yet enjoy!

Laſtly, pray much.

PLiny ſayes of the Pearles they call Unions, though they be engendred in the Sea, yet they participate more of the Heavens than of the Sea. Certainly this precious Union, though it be amongſt men, yet it hath its luſtre and beauty, yea its very being from the Heavens. You muſt look up to Heaven therefore for Peace, for the preſervation, increaſe, luſtre, beauty of it if you would have it.

Job 25. 2. *God maketh peace in his high places, the Lord can make peace between high and low.* Let us carry mens rugged, crooked, perverſe hearts to God in Prayer, who is the great joyner of hearts; it is he that *makes men to be of one mind in a houſe, he maketh the wars to ceaſe.* Pſal. 122. 6. *Pray for the peace of* Jeruſalem. In your prayers for the Church this muſt be mentioned as a ſpecial bleſſing. If praying prevail not, fighting will not. Thoſe are the moſt peaceable men in Church and Common-wealth, that pray moſt for the peace of them; God hath more prayers for the peace of this Church and State upon the file, of theirs whom ſome of you, beloved, account hinderers of it, than of yours. You complain much for want of peace, you inveigh much againſt thoſe whom you are pleaſed to mark out as hinderers of the peace, but do you pray as much? You haye theſe means preſented unto you for the furtherance of peace; what other you may meet with any way, make uſe of. 2 *Theſſ.* 3. 16. *The Lord of peace give you peace alwaies by all means.*

And that all may be the better improved, let the exhortation of the Apoſtle, 1 *Theſſ.* 4. 11. ſink into you, *Study to be quiet*, the words are, *Love the honour of being quiet:* There is great excellency in it.

CAP.

CAP. V.

Exhortation to peaceable and brotherly Union, ſhewing the excellency of it.

AND now, my brethren, as the Eunuch ſaid to *Philip* concerning his Baptiſm, *Here is water, what lets but I may be baptized*, I ſhall ſay concerning our uniting in peace and love one with another. Here are *Joining Principles*, *Joining Conſiderations*, *Joining Graces*, *Joining Practices*; what now lets, but that we may join in love and peace one with another? ſurely nothing can let but extream corrupt, perverſe hearts of our own.

The Apoſtle *Paul* is mighty earneſt in his deſires, in his exhortations for this: 1 Cor. 1. 10. *Now I beſeech you brethren by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you, but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.* The word tranſlated *perfectly joined*, ſignifies ſuch a joining, as when a bone is out of joint, is perfectly ſet right again.

So *Philip.* 2. 1. *If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind, let nothing be done through ſtrife*, &c. The Apoſtle pours forth his Soul in this exhortation, it is a heart-breaking exhortation.

Luther, though a man of a ſtirring, hot ſpirit, yet writing to the Paſtors of the Church of *Stratsburg*, hath theſe words: *I pray you be perſwaded, that I ſhall alwaies be as deſirous to embrace concord, as I am deſirous to have the Lord Jeſus to be propitious to me.*

I find alſo in a Letter that *Martin Bucer* writes to a godly Miniſter, a very high expreſſion of that high eſteem he had of and earneſt deſires after the curing of diviſions: *Who would not* (ſayes he) *purchaſe with his life, the removing that infinite ſcandal that comes by Diſſention?* Oh that there were ſuch hearts in us! Chriſt expects it from us all, but eſpecially from his Miniſters, for they are his Ambaſſadors for peace, to beſeech men in his

his ſtead to be reconciled to God; reconciliation with God will reconcile us one to another: *If God ſo loved us, we ought alſo to love one another*, 1 Joh. 4. 11. The faces of the Cherubims in the Temple looked one towards another, which ſome think ſignified the agreement that ſhould be amongſt Miniſters of the Goſpel. So the ſix branches in the Candleſtick joyned all in one; thoſe who hold the light of truth before others, ſhould be united in peace in one, amongſt themſelves. The firſt thing Chriſts Miniſters were to do when they came to any place, was to ſay, *Peace be to that place*; if any ſons of peace were there, they were to abide, otherwiſe not: Surely then it is expected that themſelves ſhould be ſons of peace. The contentions of private Chriſtians are offenſive, but the contentions of Miniſters is a ſcandal with a witneſs.

Gen. 34. 21. The great commendation that *Hamor* and *Shechem* give of *Jacob* and his Sons as an argument to perſwade the men of *Shechem* to joyn with them in the giving their Daughters to them for Wives, and in taking theirs, is, *Theſe men are peaceable with us*. A peaceable diſpoſition is very convincing.

Cant. 6. 6. *My dove, my undefiled is but one, ſhe is the only one of her Mother, ſhe is the choice one of her that bare her.* What then follows? *The Daughters ſaw her and bleſſed her, yea the Queens, and the Concubines, and they praiſed her; Who is ſhe that looketh forth as the Morning, fair as the Moon, clear as the Sun, terrible as an army of Banners?* Let the Saints be but one, and then they will appear beautiful and glorious indeed, yea they will be terrible as an Army of Banners.

Euagrius in his Eccleſiaſtical Hiſtory records an Epiſtle of *Cyrill of Alexandria*, written to *John of Antioch*, upon the occaſion of a Pacificatory Epiſtle of *John* unto him, his Spirit was ſo taken with it that it breaks forth thus: *Let the Heavens rejoyce, and let the earth be glad, the mid-wall of rancour is battered down, the boyling choler which bereaved the minds of quietneſſe, is purged from among us, and all the occaſion of diſcord and diſſention is baniſhed away, for our Saviour Jeſus Chriſt hath granted peace unto the Churches under Heaven.*

Laſtly, the Saints enjoyment of the ſweetneſs of love, peace and unity among themſelves, what is it but heaven upon earth? Heaven is above all ſtorms, tempeſts, troubles, the happineſs of it is perfect reſt. We pray that the will of God might be done on earth as it is done in heaven; why may not we have a heaven upon earth? this would ſweeten all our comforts, yea all our afflictions. But the Devil envies us this happineſs. Come Lord Jeſus, come quickly.

FINIS.